

An Exegesis of Revelation Chapter 1: A Trilingual Study in Greek, Syriac, and Hebrew

啟示錄第一章之釋經：希臘文、敘利亞文與希伯來文三語研究

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I. Introduction / 引言

The Book of Revelation (Ἀποκάλυψις Ἰωάννου / *Apokalypsis Iōannou*) stands as the final and most visionary text of the New Testament canon. This exegesis examines Revelation Chapter 1 through three ancient textual witnesses: the Koine Greek critical text (NA28/SBLGNT), the Syriac Peshitta (ܬܡܬܬܐ ܕܡܫܝܚܐ), and the rare Hebrew manuscript preserved in British Library MS Sloane 273 — a text of uncertain origin (possibly 17th century or earlier) that provides unique insights into how the Apocalypse was received and transmitted in Semitic linguistic contexts.

啟示錄 (Ἀποκάλυψις Ἰωάννου / *Apokalypsis Iōannou*) 是新約正典中最終且最具異象性的文本。本釋經透過三種古代文本見證研究啟示錄第一章：通用希臘文校勘本 (NA28/SBLGNT)、敘利亞文別西大譯本 (ܬܡܬܬܐ ܕܡܫܝܚܐ)，以及保存於大英圖書館 MS Sloane 273 號手稿中的罕見希伯來文本——此文本來源不確定（可能為十七世紀或更早），為我們理解啟示錄在閃族語言脈絡中的接收與傳承提供了獨特的洞見。

II. Verse 1 — The Superscription and Chain of Revelation / 第一節——標題與啟示的鏈環

Greek Text / 希臘文本:

Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ

Transliteration: *Apokalypsis lēsou Christou hēn edōken autō ho theos deixai tois doulois autou ha dei genesthai en tachei, kai esēmanen aposteilas dia tou angelou autou tō doulō autou Iōannē.*

Translation: "The revelation of Jesus Christ, which God gave to him to show to his servants the things that must come to pass quickly, and he signified [it], having sent [it] through his angel to his servant John."

「耶穌基督的啟示，是上帝賜給他，叫他將必要快快成就的事指示他的僕人們，他差遣使者傳達給他的僕人約翰。」

Syriac Peshitta / 敘利亞文別西大譯本:

[illegible]

Transliteration: *Gelyānā d-Yeshūʿ Mshīhā d-yahb leh Alāhā la-mḥawwāyū l-ʿabdawhy mā d-īhīb l-mehwā ba-ʿgal w-shawdaʿ kad shlah b-yad malākkeh l-ʿabdeh Yūhanān.*

Translation: "The revelation of Yeshua the Messiah, which God gave to him, to show to his servants that which is given to come to pass quickly, and he made known when he sent through his angel to his servant Yochanan."

「耶穌彌賽亞的啟示，是上帝(ﷲ) *Alāhā* 賜給他的，為要向他的僕人們顯明那被定必快快成就的事，他差遣天使傳達給他的僕人約翰(ﷺ) *Yūhanān*。」

Hebrew MS Sloane 273 / 希伯來文手稿 Sloane 273:

חֲזוֹן יְהוֹשֻׁעַ מְשִׁיחַ שֶׁנִּתְּנָה לַהֲרָאוֹת עֲבָדָיו אֲשֶׁר הֻצְרָךְ לִהְיוֹת בְּשֻׁצֵף וְהוֹרָה שׁוֹלֵחַ בְּיַד הַמַּלְאָכִים לְעַבְדּוֹ יוֹחֵן

Transliteration: *Hazon Yehoshuaʿ Mashiah she-nětānō hā-Elōhīm lēharʾōt ʾavādāv asher hutzrakh lihyōt bē-shetzuf, vē-hōrāh shōlēah bē-yad ha-malʾākhō lē-ʾavdō Yōhānān.*

Translation: "The vision of Yehoshua Messiah, which the Elohim gave him to show his servants that which was necessary to be with wrath, and he taught [Torah'd], sending by the hand of his angel to his servant Yochanan."

「耶和書亞 (ܝܫܘܐ Yehoshua) 彌賽亞的異象，是那位以羅欣 (ܝܠܗܝܡ) 賜給他的，為要向他的僕人們顯明那必然在烈怒中成就之事，他以妥拉教導 (ܝܠܗܝܡ vĕ-hōrāh)，差遣天使傳給他的僕人約翰。」

Exegetical Analysis / 釋經分析:

The opening word **Ἀποκάλυψις** (*apokalypsis*) derives from ἀπό (*apo*, "away from") + καλύπτω (*kalyptō*, "to cover"), thus meaning "an uncovering, an unveiling." This is not merely information transfer but a divine act of removing the veil from heavenly realities. The word establishes the genre — apocalyptic literature — but more importantly identifies the content as something previously hidden now being disclosed.

開頭的字 **Ἀποκάλυψις** (*apokalypsis*) 源自 ἀπό (*apo*, 「從……離開」) + καλύπτω (*kalyptō*, 「遮蓋」), 因此意為「揭開、揭幕」。這不僅僅是信息的傳遞，而是一個神聖的行為——將天上的真實從遮蔽中揭露出來。這個字建立了本書的文體——啟示文學——但更重要的是，它標明了內容的性質：原本隱藏之事如今被揭示。

The Syriac renders this as ܓܝܠܝܢܐ (*Gelyānā*), from the root ܓܠ (g-l-ʾ, "to reveal, uncover"), which is cognate with the Hebrew גלה (*gālāh*). This Semitic root carries the same semantic force of removing a covering or bringing to light what was hidden. Notably, the Peshitta's opening establishes the text as a *gelyānā* — a technical term in Syriac Christianity for divine disclosure.

敘利亞文將此譯為 ܓܝܠܝܢܐ (*Gelyānā*), 源自詞根 ܓܠ (*g-l-ʾ*, 「揭示、揭開」), 這與希伯來文的 גלה (*gālāh*) 同源。這個閃族語詞根承載著相同的語義力量：揭開遮蓋物，或使隱藏之事顯明。值得注意的是，別西大譯本的開頭將本書定位為一個 *gelyānā*——敘利亞基督教中用於神聖揭示的專門術語。

The Hebrew manuscript, however, uses **חֲזוֹן** (*hāzōn*, "vision"), which is the standard Old Testament/Tanakh term for prophetic revelation (cf. Isaiah 1:1, Obadiah 1:1, Nahum 1:1). This choice roots the text firmly in the tradition of Hebrew prophecy rather than using a calque of the Greek. Furthermore, the Hebrew preserves the full form of Jesus' name as **יְהוֹשֻׁעַ** (*Yehoshua*) rather than the abbreviated **יֵשׁוּעַ** (*Yēshūa*) common in Second Temple period, or the rabbinic abbreviation **ישו** (*Yēshū*). The significance is immense: **יְהוֹשֻׁעַ** means "Yehovah saves" (from יהוה *YHWH* + **ישע** *y-sh-*, "to save"), preserving the theophoric meaning of the name.

然而希伯來文手稿使用的是 **חֲזוֹן** (*hāzōn*, 「異象」), 這是舊約/塔納赫中先知啟示的標準用語 (參以賽亞書1:1、俄巴底亞書1:1、那鴻書1:1)。這一選擇將本書牢固地植根於希伯來先知傳統之中，而非使用希臘文的仿譯。此外，希伯來文保存了耶穌名字的完整形式 **יְהוֹשֻׁעַ** (*Yehoshua*)，而非第二聖殿時期常見的縮寫形式 **יֵשׁוּעַ** (*Yēshūa*)，也非拉比文獻的縮寫 **ישו** (*Yēshū*)。其意義極為重大：**יְהוֹשֻׁעַ** 意為「耶和華拯救」(從 יהוה *YHWH* + **ישע** *y-sh-*, 「拯救」), 保存了這個名字中的神名含義。

Perhaps the most theologically explosive element in the Hebrew text is the verb **וְהוֹרָה** (*vĕ-hōrāh*), "and he taught" or "and he Torah'd." This word derives from the root **ירה** (*y-r-h*), the very root from which **תּוֹרָה** (*Tōrāh*) comes. Where the Greek has ἐσήμανεν (*esēmanen*, "he signified") and the Syriac has ܘܫܐܘܕܐ (*w-shawda*, "and he made known"), the Hebrew

manuscript uniquely suggests that Christ's revelatory act is an act of Torah-instruction. This connects Revelation's opening to Isaiah 2:3: וְיָרְנוּ מִדְרָכָיו (və-yōrēnū mi-dērākhāv, "and He will teach us [Torah us] from His ways").

希伯來文本中神學上最具爆炸性的元素或許是動詞 וְהָרָה (və-hōrāh, 「他教導了」或「他以妥拉教導了」)。這個字源自詞根 ירה (y-r-h), 而 תּוֹרָה (Tōrāh, 律法/教導) 正是從這個詞根衍生而來。希臘文使用 ἐσήμανεν (esēmanen, 「他表明了」), 敘利亞文使用 ܘܫܘܕܐ (w-shawda, 「他使之知曉」), 而希伯來文手稿獨特地暗示基督的啟示行為乃是一種妥拉教導的行為。這將啟示錄的開頭與以賽亞書2:3連結: וְיָרְנוּ מִדְרָכָיו (və-yōrēnū mi-dērākhāv, 「他將教導我們他的道路」)。

III. Verse 3 — The Beatitude / 第三節——祝福

Greek / 希臘文:

Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

Transliteration: *Makarios ho anaginōskōn kai hoi akouontes tous logous tēs prophēteias kai tērountes ta en autē gegrammena, ho gar kairos engys.*

Translation: "Blessed is the one who reads and those who hear the words of the prophecy and keep the things written in it, for the time is near."

「那誦讀的人是有福的，那些聽見這預言之言並遵守其中所記載之事的人也是有福的，因為日期近了。」

Syriac / 敘利亞文:

ܡܠܟܐܪܝܘܫܐ ܗܘ ܗܠܝܬܐ ܕܩܪܐ ܘܗܠܝܬܐ ܕܫܡܥܐ ܕܠܗܘܬܐ ܕܡܠܠܐ ܕܐܢܒܝܘܬܐ ܗܕܐ ܘܢܬܪܝܢ ܠܗܢܝܢ ܕܐܡܪܝܢ ܒܐܗ ܗܘ ܓܝܪ ܙܒܢܐ ܩܪܝܒ.

Transliteration: *Ṭūbtānā hū haw d-qārē w-hānūn d-shām 'īn mellē da-nbīyūtā hādē w-nāṭrīn l-hāneyn da-ktībān bāh, hū gēr zabnā qreḇ.*

Translation: "Blessed is the one who reads, and those who hear the words of this prophecy and keep those things written in it, for the time has drawn near."

Hebrew / 希伯來文:

אַשְׁרֵי הָאִישׁ אֲשֶׁר קִוָּא וְהַשְׁמָעִים הַדְּבָרִי הַנְּבוֹאָה וּמִשְׁמָרִים הֵנָּה אֲשֶׁר הִכְתּוּבוֹת בָּהּ כִּי הֵעֵת קָרֹב

Transliteration: *Ashrēi hā-īsh asher qōrē və-ha-shōmē'īm ha-divrēi ha-nēvū'ah ū-mēšamrīm hēnāh asher ha-kētūvōt bāh, kī hā- 'ēt qārōv.*

Translation: "Happy is the man who reads and those who hear the words of the prophecy and guard here/these that are written in it, for the time is near."

「誦讀的人是有福的(אַשְׁרֵי *ashrēi*)，聽見預言的話語並看守其中所記載之事的人也是有福的，因為時候近了。」

Exegetical Analysis / 釋經分析:

This verse contains the first of seven beatitudes in Revelation (cf. 14:13, 16:15, 19:9, 20:6, 22:7, 22:14). The Greek **Μακάριος** (*makarios*) denotes a state of divine blessing or favored condition. The Syriac equivalent ܬܘܒܬܢܐ (*tūbtānā*) derives from the root ܬ-ܡ-ܒ ("good, blessed"), and functions identically. The Hebrew uses אַשְׁרֵי (*ashrēi*), the classic Psalmic formula (Psalm 1:1, 32:1, 119:1), connecting this apocalyptic beatitude directly to the Wisdom tradition of the Hebrew Bible.

本節包含啟示錄中七個祝福語的第一個(參14:13, 16:15, 19:9, 20:6, 22:7, 22:14)。希臘文 **Μακάριος** (*makarios*) 表示一種蒙神祝福的狀態。敘利亞文的對等詞 ܬܘܒܬܢܐ (*tūbtānā*) 源自詞根 ܬ-ܡ-ܒ(「善、蒙福」)，功能相同。希伯來文使用 אַשְׁרֵי (*ashrēi*)，這是典型的詩篇格式(詩篇1:1, 32:1, 119:1)，將這個啟示文學的祝福直接連結到希伯來聖經的智慧傳統。

The triad of actions — reading (ἀναγινώσκων / ܩܪܐ *qārē* / קורא *qōrē*), hearing (ἀκούοντες / ܫܡܥܝܢ *shām'in* / ܫܡܥܝܢ *shōmē'im*), and keeping/guarding (τηροῦντες / ܢܬܪܝܢ *nāṭrīn* / ܡܫܡܪܝܢ *mēshamrīm*) — reflects the liturgical context of the early Church where texts were read aloud to the congregation. The Hebrew verb שמר (*shamar*, "to guard, keep, observe") is the very word used for Torah-observance throughout the Pentateuch (cf. Deuteronomy 4:2, 6:17), again reinforcing the Torah-character of this revelation in the Hebrew tradition.

三重行動——誦讀(ἀναγινώσκων / ܩܪܐ *qārē* / קורא *qōrē*)、聽見(ἀκούοντες / ܫܡܥܝܢ *shām'in* / ܫܡܥܝܢ *shōmē'im*)、遵守/看守(τηροῦντες / ܢܬܪܝܢ *nāṭrīn* / ܡܫܡܪܝܢ *mēshamrīm*)——反映了早期教會的禮拜場景，經文會被大聲誦讀給會眾聽。希伯來文動詞 שמר (*shamar*，「看守、遵守、保守」)正是五經中用於妥拉遵守的用語(參申命記4:2, 6:17)，再次強化了這一啟示在希伯來傳統中的妥拉性質。

IV. Verse 4 — The Divine Name Expanded / 第四節——展開的神聖名號

Greek / 希臘文:

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ τοῦ ᾔοντος καὶ τοῦ ἐρχομένου καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων τῶν ἐνώπιον τοῦ θρόνου αὐτοῦ

這個格式 **ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος**（「那位是的、那位曾是的、那位將要來的」）是四字聖名（יהוה, *YHWH*）的迂迴展開，基於動詞詞根 **הָיָה** (*hayah*, 「存在」)。這直接連結到上帝在出埃及記 3:14 的自我啟示：**אהיה אשר אהיה** (*Ehyeh asher Ehyeh*, 「我是那我所是的/我將是那我所將是

的」)。這三重格式展開了神聖名號的時間維度：הַיֵּה (hōyeh, 現在分詞——「那位正在的」)、הָיָה (hāyāh, 過去——「那位曾是的」)以及 יִהְיֶה (yihyeh, 未來——「那位將是的」)。

The Hebrew manuscript renders this precisely as הוֹיָה וְיִהְיֶה וְיָבוֹא (*hōyeh vĕ-yihyeh vĕ-she-yāvō*), "He who is, and He will be, and He who will come." Remarkably, the third element uses יָבוֹא (*yāvō*, "he will come") rather than a form of יִהְיֶה, matching the Greek ἐρχόμενος (*erchomenos*, "coming") — an eschatological dimension added to the ontological Name.

希伯來文手稿精確地將之呈現為 הוֹיֶה וְיִהְיֶה יְשׁוּבָא (*hōyeh vĕ-yihyeh vĕ-she-yāvō*,「那位正在的, 那位將是的, 那位將要來的」)。值得注意的是, 第三個元素使用 יָבֹא (*yāvō*,「他將來」)而非 הָיָה 的形式, 與希臘文 ἐρχόμενος (*erchomenos*,「來的」)相對應——這是加諸於本體論聖名之上的末世論維度。

The Syriac formula ܐܠܗܐ ܕܗܘܐ ܕܗܘܐ ܗܘܐ (haw d-īṭawhy w-haw d-īṭawhy hwā dāte) uses the Syriac existential particle ܐܠܗܐ (īṭ, "there is, exists") with the enclitic pronoun, creating a parallel trinitarian-temporal formula: "He who exists, He who existed, He who comes."

敘利亞文格式 ܐܢܬܗ ܕܥܡܪܝܢܐ ܕܚܘܠܐ ܕܫܡܝܐ (haw d-īṭawhy w-haw d-īṭawhy hwā date)使用了敘利亞文的**存在助詞****ܐܢܬܐ(π,「有、存在」)**配合附接代名詞，創造出平行的三重時態格式：「那位存在的。那位曾存在的。那位將來的。」

Regarding the ἑπτὰ πνεύματων (*hepta pneumatōn*, "seven spirits"), the Syriac has ܫܒܬܐ ܕܩܝܡܐ (*shba' rūḥē*, "seven spirits/winds"), while the Hebrew uniquely renders this as שבע הנשמות (*sheva' ha-nnēšhāmōt*, "seven souls/life-breaths"). The Hebrew נְשָׁמָה (*nēšhāmāh*) is the breath of life that God breathes into Adam (Genesis 2:7), suggesting these are not merely "spirits" in an abstract sense but life-giving presences emanating from the divine.

關於 ἑπτὰ πνευμάτων (*hepta pneumatōn*, 「七靈」), 敘利亞文作 ܫܒܬܐ ܪܘܚܐ (*shba' rūḥā*, 「七靈/風」), 而希伯來文獨特地將之呈現為 שבע הנשמות (*sheva' ha-nnēshāmōt*, 「七個靈魂/生命之息」)。希伯來文的 נְשָׁמָה (*nēshāmāh*) 是上帝吹入亞當的生命之氣(創世記2:7), 這暗示這些不僅僅是抽象意義上的「靈」, 而是從神聖中湧流而出的賜予生命的臨在。

V. Verse 5–6 — Christological Doxology / 第五至六節—— 基督論頌詞

Greek / 希臘文:

καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ

A striking textual variant exists in the Hebrew manuscript regarding **הַמֵּתִים** (*ha-mēṭīm*). As Nehemia Gordon notes in his transcription, the vowel pointing reads *mēṭīm* ("men, people") rather than the expected *mētīm* ("dead ones"). If original, this would render the title "the firstborn of men" — a radical Christological claim connecting to Adam typology (cf. 1 Corinthians 15:45–47) rather than simply "firstborn from the dead." This may be a scribal error in vocalization, or it may preserve an alternative theological reading.

在希伯來文手稿中，關於 **הַמֵּתִים** (*ha-mēṭīm*) 存在一個引人注目的文本變體。正如尼希米·戈登在其轉寫中所指出的，母音標記讀作 *mēṭīm*（「人們」）而非預期的 *mētīm*（「死者」）。如果這是原始的，則這個頭銜會變成「人中的長子」——一個激進的基督論宣稱，連結到亞當類型學（參哥林多前書 15:45-47），而不僅僅是「從死裡首先復活的」。這可能是母音標記的抄寫錯誤，也可能保存了一個替代性的神學解讀。

The soteriological declaration shifts from titles to action: **λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν** (*lysanti hēmas ek tōn hamartiōn*, "having loosed/freed us from sins"). The Syriac reads ܠܝܫܪܐ ܠܢ (wa-shrā lan, "and he loosed/released us"), using the root ܠܫܪ (sh-r-) which means to loosen, dissolve, or release from bondage. But the Hebrew manuscript offers the startling reading **וַיִּטְבֹּלֵנוּ** (*va-yiṭbōlēnū*, "and he immersed/baptized us"), from the root טבל (*t-b-l*, "to dip, immerse"). This appears to reflect a variant Greek reading **λούσαντι** (*lousanti*, "having washed us") found in some manuscripts (cf. Textus Receptus), rather than **λύσαντι** (*lysanti*, "having freed us"). The Hebrew translator interpreted "washing" as ritual immersion — *tevilah* — connecting Christ's salvific work to the Jewish purification rite.

救恩論的宣告從頭銜轉向行動：**λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν** (*lysanti hēmas ek tōn hamartiōn*，「將我們從罪中釋放」)。敘利亞文讀作 ܠܝܫܪܐ ܠܢ (*wa-shrā lan*，「他釋放了我們」)，使用詞根 ܠܫܪ (*sh-r-*)，意為鬆開、消解或從捆綁中釋放。但希伯來文手稿提供了一個驚人的解讀：**וַיִּטְבֹּלֵנוּ** (*va-yiṭbōlēnū*，「他浸泡了我們/為我們施洗」)，來自詞根 טבל (*t-b-l*，「浸入」)。這似乎反映了某些手稿中的異文 **λούσαντι** (*lousanti*，「洗淨了我們」，參公認經文)，而非 **λύσαντι** (*lysanti*，「釋放了我們」)。希伯來文譯者將「洗」詮釋為潔淨禮的浸禮——*tevilah*——將基督的救贖工作連結到猶太潔淨禮儀。

VI. Verse 7 — The Parousia Declaration / 第七節——再臨宣告

Greek / 希臘文:

Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

Transliteration: *Idou erchetai meta tōn nephelōn, kai opsetai auton pas ophthalmos kai hoitines auton exekentēsan, kai kopsontai ep' auton pasai hai phylai tēs gēs. nai, amēn.*

Hebrew / 希伯來文:

הִנֵּה בָּא עִם הָעֲנָנִים וְהָיָה כָּל עֵין וְהָאֵלָה שֶׁבִּדְקוּהָ וְסָפְדוּ עָלָיו כָּל הַשְּׂבִטִי הָאָרֶץ גַּם אָמֵן

Transliteration: *Hinnēh vā 'im hā- 'anāneh vē-ḥāzāhū khol 'ayin, vē-hā-ēleh she-bidquhū vē-sāfēdū 'ālāv kol ha-shivṭei hā-āretz, gam amēn.*

Exegetical Analysis / 釋經分析:

This verse is a composite quotation weaving together Daniel 7:13 (coming with clouds) and Zechariah 12:10 (they will look upon the one they pierced). The Greek **ἐξεκέντησαν** (*exekentēsan*, "pierced through") corresponds to the Hebrew of Zechariah 12:10: **דָּקְרוּ** (*dāqārū*, "they pierced"). The Hebrew manuscript of Revelation uses **בִּדְקוּהוּ** (*bidquhū*), which also reflects the root דקר (*d-q-r*, "to pierce, thrust through"), demonstrating direct dependence on the Hebrew Zechariah text.

本節是一個複合引文，將但以理書7:13(駕雲而來)和撒迦利亞書12:10(他們要看著他們所扎的)編織在一起。希臘文 ἐξεκέντησαν (*exekentēsan*, 「刺透」)對應撒迦利亞書12:10的希伯來文: דָּקְרוּ (*daqarū*, 「他們刺了」)。啟示錄的希伯來文手稿使用 בִּדְקוּהוּ (*bidquhū*), 也反映了詞根 דָּקַר (*d-q-r*, 「刺穿」), 顯示出對希伯來文撒迦利亞書經文的直接依賴。

The Hebrew verb **בָּא** (*vā*, "he has come") is in the perfect tense — the prophetic perfect, a well-known feature of Hebrew prophecy where future certainties are expressed as accomplished facts. The Greek uses the present tense *ἔρχεται* (*erchetai*, "he comes/is coming"), while the Hebrew renders it as already accomplished, reflecting the visionary perspective of one who has already witnessed the event in the heavenly dimension.

希伯來文動詞 **וָאֵל** (*vā*,「他已來了」)使用完成式——先知的完成式，這是希伯來預言的著名特徵，其中未來的確定之事被表達為已完成的事實。希臘文使用現在時態 *ἐρχεται* (*erchetai*,「他來/正在來」)，而希伯來文將之呈現為已完成的事，反映了一位已在天上維度目睹此事之人的異象視角。

The Syriac adds a notable variant: ܐܘܢ ܕܩܪܝܢ ܠܗܚܝܬܐ ܕܡܫܚܐ (w-āf nāshīn hānūn d-daqrūhy, "and even those people who pierced him"), using the root ܩܪܝܢ (d-q-r), the Aramaic/Syriac cognate of Hebrew דקר, providing a Semitic linguistic continuity with the Zechariah source text.

敘利亞文增添了一個值得注意的變體: ܐܠܗܢܫܝܢ ܗܢܘܢ ܕܕܥܪܘܗܝ (w-āf nāshīn hānūn d-daqrūhy, 「甚至那些刺了他的人」), 使用詞根 ܕܥܪܘܗܝ (d-q-r), 即希伯來文 דקר 的亞蘭文/敘利亞文同源詞, 提供了與撒迦利亞書源文本的閃族語言連續性。

The closing **ναί, ἀμήν** (*nai, amēn*) is bilingual — *ναί* is Greek for "yes" and *ἀμήν* is a transliteration of Hebrew **אָמֵן** (*āmēn*, "firm, established, so be it"). The Hebrew manuscript has **אָמֵן גַּם** (*gam āmēn*, "also, amen"), while the Syriac reads ܢܝܘܐ ܐܡܝܢ (*īn wa-amīn*, "yes and amen"). This bilingual affirmation seals the eschatological proclamation with both Hellenistic and Hebraic authority.

結尾的 **ναί, ἀμήν** (*nai, amēn*) 是雙語的——**ναί** 是希臘文的「是的」，而 **ἀμήν** 是希伯來文 **אָמֵן** (*āmēn*, 「堅定的、確立的、誠然」) 的音譯。希伯來文手稿作 **אָמֵן גַּם** (*gam āmēn*, 「也的確如此」)，而敘利亞文讀作 ܐܝܢ ܘܐܡܝܢ (*in wa-amīn*, 「是的，阿們」)。這雙語的確認以希臘和希伯來的雙重權威封印了這個末世宣告。

VII. Verse 8 — The Alpha and Omega / Aleph and Tav / 第八節——始與終

Greek / 希臘文:

Ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Transliteration: *Egō eimi to alpha kai to ō, legei kyrios ho theos, ho ōn kai ho ēn kai ho erchomenos, ho pantokratōr.*

Translation: "I am the Alpha and the Omega, says the Lord God, the one who is and who was and who is coming, the Almighty."

Syriac / 敘利亞文:

[illegible]

Transliteration: *Enā ītay Ālaf w-āf Taw, āmar Māryā Alāhā, haw d-ītawhy w-haw d-ītawhy hwā w-haw d-āte, haw ahīd kul.*

Translation: "I am the Aleph and also the Taw, says the Lord God, He who is and He who was and He who comes, He who holds all."

Hebrew / 希伯來文:

אֲנִי הָאֵלֶּף וְהֵתוּ אֲמַר יְהוָה הָאֱלֹהִים הוּא יִהְיֶה וְשִׁיבֹא הַשָּׂדֵי

Transliteration: *Anī hā-ālef vē-ha-tāv ōmēr Yěhōvāh hā-Elōhīm, hōyeh va-yihyeh vē-she-yāvō, ha-Shaddai.*

Translation: "I am the Aleph and the Tav, says Yehovah the Elohim; He who is and He will be and He who will come, the Shaddai [Almighty]."

「我是阿列夫和塔夫(אָלף וְתָו), 耶和華以羅欣(יְהוָה הָאֱלֹהִים)說;那位正在的、那位將要是的、那位將要來的, 全能者(הַשֵּׁדִי ha-Shaddai)。」

Exegetical Analysis / 釋經分析:

This verse is arguably the theological epicenter of Chapter 1 and perhaps of the entire Apocalypse. Three linguistic traditions converge here on a single theological reality expressed through their respective alphabets.

本節可說是第一章的神學震央，甚至可能是整部啟示錄的中心。三種語言傳統在此匯聚，透過各自的字母表達同一個神學真實。

In the Greek, τὸ ἄλφα καὶ τὸ ὦ (to *alpha kai to o*) employs the first and last letters of the Greek alphabet as a merism — a rhetorical device expressing totality through the mention of extremes. God encompasses all reality from beginning to end, from the first creative utterance to the final eschatological word.

在希臘文中，τὸ ἄλφα καὶ τὸ ὦ (to *alpha kai to o*) 使用希臘字母表的首尾兩個字母作為一個提喻法 (merism) —— 一種透過提及兩端來表達全體的修辭手法。上帝涵蓋了從開始到結束的一切真實，從最初的創造之言到最終的末世之語。

The Syriac renders this as ܐܠܦ ܘܐܬܐ (Ālaf w-āf Taw), using the first and last letters of the Syriac alphabet. The particle ܘܐܬܐ (w-āf, "and also") adds emphasis — "I am the Aleph and *also* the Taw" — implying everything between and beyond.

敘利亞文將之呈現為 ܐܠܦ ܘܐܬܐ (Ālaf w-āf Taw)，使用敘利亞字母表的首尾兩個字母。助詞 ܘܐܬܐ (w-āf, 「而且也」) 增添了強調——「我是阿列夫而且也是塔夫」——暗示兩者之間及之外的一切。

The Hebrew manuscript's reading is extraordinary: אֲנִי הָאֱלֹהִים וְהָאֵלֶּף וְהָתֵּאוֹ (Anī hā-āleḥ vē-ha-tāv, *ōmēr Yēhōvāh hā-Elōhīm*). Here the divine Name is spelled with full vocalization — הָיְוָה (Yēhōvāh) — the Tetragrammaton with the vowels Sheva-Holam-Qamatz. This is profoundly significant. The speaker of this declaration is identified not merely as κύριος ὁ θεός ("Lord God") but explicitly as **Yehovah the Elohim**. The definite article הַ (ha-) on אֱלֹהִים (hā-Elōhīm, "THE God") excludes all other deities — this is the one, true, sovereign God of Israel who speaks.

希伯來文手稿的解讀極為震撼：אֲנִי הָאֱלֹהִים וְהָאֵלֶּף וְהָתֵאוֹ (Anī hā-āleḥ vē-ha-tāv, *ōmēr Yēhōvāh hā-Elōhīm*)。此處神聖名號以完整母音拼寫——הָיְוָה (Yēhōvāh)——四字聖名配合 Sheva-Holam-Qamatz 的母音。這具有極深的意義。這一宣告的說話者被認定的不僅僅是 κύριος ὁ θεός (「主上帝」)，而是明確的耶和華以羅欣。定冠詞 הַ 加在 אֱלֹהִים 前 (hā-Elōhīm, 「那位上帝」) 排除了所有其他神明——這是以色列獨一、真實、至高的上帝在說話。

The Hebrew rendering of "Alpha and Omega" as אֵלֶּף וְתֵאוֹ (Āleḥ vē-ha-Tāv) — the first and last letters of the Hebrew alphabet — carries additional theological weight. The particle אֵת (ēt), spelled with Aleph and Tav, is the untranslatable direct object marker in Hebrew. It appears in the very first verse of Genesis: בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ (Bē-rēshīt bārā Elōhīm ēt ha-shāmayim vē-ēt hā-āretz, "In the beginning God created [Aleph-Tav] the heavens and [Aleph-Tav] the earth"). In Jewish mystical tradition, the Aleph-Tav has been interpreted as pointing to the Messiah as the agent through whom all creation was made — the one who stands at the beginning and the end of all things.

希伯來文將「阿拉法和俄梅戛」呈現為 אֵלֶּף וְתֵאוֹ (Āleḥ vē-ha-Tāv) —— 希伯來字母表的首尾兩個字母 —— 承載了額外的神學重量。質詞 אֵת (ēt)，由 Aleph 和 Tav 拼成，是希伯來文中不可翻譯的直接賓語標記。它出現在創世記的第一節：בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ (Bē-rēshīt bārā Elōhīm ēt ha-shāmayim vē-ēt hā-āretz, 「起初上帝創造[Aleph-Tav]天和[Aleph-Tav]地」)。在猶太神秘傳統中，Aleph-Tav 被詮釋為指向彌賽亞——那位萬物藉他而造的中介者——那位站在萬有始末的那位。

The Greek title ὁ παντοκράτωρ (*ho pantokratōr*, "the Almighty, the All-ruler") is rendered in Syriac as ܐܠܗܐ ܕܠܗܝܟܘܠ (*haw aḥīd kul*, "He who holds/grasps all"), conveying divine sovereignty through the image of holding all things in one's grip. The Hebrew uses יהשדי (*ha-Shaddai*), the patriarchal name for God (Genesis 17:1, 28:3, 35:11, 43:14, 48:3, Exodus 6:3). This connects the eschatological God of Revelation back to the covenant God of Abraham, Isaac, and Jacob — the Almighty who makes and keeps promises across all ages.

希臘文的頭銜 ὁ παντοκράτωρ (*ho pantokratōr*, 「全能者、萬有的統治者」) 在敘利亞文中被呈現為 ܐܠܗܐ ܕܠܗܝܟܘܠ (*haw aḥīd kul*, 「那位持握萬有者」), 透過「將萬物握在手中」的意象傳達神聖主權。希伯來文使用 יהשדי (*ha-Shaddai*), 即族長時代的上帝名號(創世記17:1, 28:3, 35:11, 43:14, 48:3, 出埃及記6:3)。這將啟示錄中末世的上帝連結回亞伯拉罕、以撒和雅各的立約上帝——那位跨越萬代立約並守約的全能者。

VIII. Verses 9–11 — The Patmos Setting / 第九至十一節——拔摩島場景

Greek / 希臘文:

Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ

Transliteration: *Egō Iōannēs, ho adelphos hymōn kai synkoinōnos en tē thlipsei kai basileia kai hypomonē en Iēsou, egenomēn en tē nēsō tē kaloumenē Patmō dia ton logon tou theou kai tēn martyrian Iēsou. Egenomēn en pneumatī en tē kyriakē hēmera.*

Hebrew / 希伯來文:

אני יוחנן אחיכם וְהָבֵר בְּצָרָה וּבְמַלְכוּת וּבְתוֹחֶלֶת בְּמִשִּׁיחַ יְהוֹשֻׁעַ הַיִּיטִי בְּאֵי שְׁנִקְרָא פְּטוּמִים בְּעִבּוֹר הַדֶּבֶר הָאֵלֶּהִים וּבְעִבּוֹר הָעֲדוּת יְהוֹשֻׁעַ מִשִּׁיחַ. הַיִּיטִי בְּרוּחַ בַּיּוֹם אֲדוֹנָיִי

Transliteration: *Anī Yōhānān aḥēikhem vē-ḥāvēr ba-tzārāh ū-vē-malkūt ū-vē-tōḥelet bē-Māshīaḥ Yehōshuaʿ. Hāyītī bā-ī she-niqrā Patmōs, ba-ʿavūr ha-dēvar hā-Elōhīm ū-va-ʿavūr hā-ʿēdūt Yehōshuaʿ Māshīaḥ. Hāyītī bē-rūaḥ ba-yōm Adōnāyī.*

Exegetical Analysis / 釋經分析:

John identifies himself through solidarity rather than authority: ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνός (*ho adelphos hymōn kai synkoinōnos*, "your brother and co-participant"). The Hebrew וְהָבֵר אַחֵיכֶם (*aḥēikhem vē-ḥāvēr*, "your brother and companion") uses the word וְהָבֵר (*hāvēr*), which in rabbinic literature designates a Torah-scholar companion, one who is reliable

in matters of ritual purity and tithes. This elevates the communal relationship from mere fellow-suffering to scholarly-spiritual partnership.

約翰透過團結而非權威來自我認同：ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνός (*ho adelphos hymōn kai synkoinōnos*, 「你們的弟兄和共同參與者」)。希伯來文 רַחֵם אֶתְּחִיבָהּ (*ahēikhem vë-hāvēr*, 「你們的弟兄和同伴」) 使用了 רַחֵם (*hāvēr*) 一詞，在拉比文獻中指的是妥拉學者同伴——一位在潔淨禮儀和什一奉獻事務上值得信賴之人。這將群體關係從單純的同受苦難提升到學術-屬靈的夥伴關係。

The three shared experiences — θλίψει (*thlipsei*, "tribulation"), βασιλεία (*basileia*, "kingdom"), and ὑπομονή (*hypomonē*, "patient endurance") — form a theological triad. The Hebrew renders these as צָרָה (*tzārāh*, "distress/trouble"), מַלְכוּת (*malkūt*, "kingdom/sovereignty"), and remarkably, תְּהִלָּה (*tōhelet*, "hope/expectation") rather than the expected סַבְלָנוּת (*savlanut*, "patience"). This substitution transforms endurance into hope — the waiting is not mere passive suffering but active anticipation of the kingdom's fullness.

三個共同的經歷——θλίψει (*thlipsei*, 「患難」)、βασιλεία (*basileia*, 「國度」) 和 ὑπομονή (*hypomonē*, 「忍耐」)——構成一個神學三元組。希伯來文將這些呈現為 צָרָה (*tzārāh*, 「苦難/困境」)、מַלְכוּת (*malkūt*, 「國度/主權」)，以及值得注意的 תְּהִלָּה (*tōhelet*, 「盼望/期待」)，而非預期的「忍耐」(*savlanut*)。這一替換將忍耐轉化為盼望——等待不是單純的被動受苦，而是對國度完滿的主動期盼。

The phrase ἐν τῇ κυριακῇ ἡμέρᾳ (*en tē kyriakē hēmera*, "on the Lord's day") is rendered in Syriac as ܒܝܝܡܐ ܕܐܕܢܝܐ (*b-yawmā māranāyā*, "on the lordly day"), and in Hebrew as בַּיּוֹם אֲדֹנָיִי (*ba-yōm Adōnāyī*, "on the day of my Lord"). The Hebrew form אֲדֹנָיִי (*Adōnāyī*) is described by Nehemia Gordon as a unique adjectival form derived from אֲדֹנָי/אֲדֹנִי (*Adōnāi/Adōnī*), functioning as "lordly" or "belonging to the Lord." This distinctive form is not attested elsewhere in Hebrew literature and may represent an archaic or idiosyncratic usage that mirrors the Greek adjectival form κυριακῇ (*kyriakē*, "belonging to the Lord").

ἐν τῇ κυριακῇ ἡμέρᾳ (*en tē kyriakē hēmera*, 「在主的日子」) 在敘利亞文中呈現為 ܒܝܝܡܐ ܕܐܕܢܝܐ (*b-yawmā māranāyā*, 「在主的日子」)，在希伯來文中為 בַּיּוֹם אֲדֹנָיִי (*ba-yōm Adōnāyī*, 「在我主的日子」)。希伯來文形式 אֲדֹנָיִי (*Adōnāyī*) 被尼希米·戈登描述為一個獨特的形容詞形式，從 אֲדֹנָי/אֲדֹנִי (*Adōnāi/Adōnī*) 衍生而來，功能為「屬主的」或「主的」。這個獨特形式在其他希伯來文獻中沒有佐證，可能代表一種古老或獨特的用法，反映了希臘文的形容詞形式 κυριακῇ (*kyriakē*, 「屬於主的」)。

IX. Verses 12–16 — The Christophany / 第十二至十六節——基督顯現

Greek (vv. 13–14) / 希臘文(第13-14節):

Transliteration: *kai en mesō tōn lychniōn homoion huion anthrōpou endedymenon podērē kai periezōsmenon pros tois mastois zōnēn chrysan. hē de kephalē autou kai hai triches leukai hōs erion leukon hōs chiōn kai hoi ophthalmoi autou hōs phlox pyros.*

[illegible]

The garment described as **ποδήρη** (*podērē*, a full-length robe reaching to the feet) is rendered in Syriac as ܐܦܘܕܐ (*afūdā*, "ephod") — a direct priestly term connecting the vision to the High Priesthood. The Hebrew also uses **כִּתְּוֹן** (*kētōnet*, "tunic") — the same word for the priestly garment in Exodus 28:4 and 39:27 — with the addition of **אֶפֶוד** (*ēfūd*, "ephod"). This priestly

garbing is not accidental; the glorified Christ is presented as the eternal High Priest ministering among the lampstands (menoroth), which themselves echo the Tabernacle/Temple menorah.

被描述為 **ποδήρη** (*podērē*, 到腳的長袍) 的衣袍, 在敘利亞文中被呈現為 **ܐܦܘܕܐ** (*afūdā*, 「以弗得」)——一個直接的祭司用語, 將異象連結到大祭司職分。希伯來文也使用 **כֶּתֶנֶת** (*kētōnet*, 「外袍」)——出埃及記28:4和39:27中祭司服裝的同一用語——並加上 **עֲפֻד** (*ēfūd*, 「以弗得」)。這種祭司穿著不是偶然的; 榮耀的基督被呈現為永恆的大祭司, 在燈台 (menoroth) 之間事奉, 而燈台本身就呼應著會幕/聖殿中的金燈台。

The description of white hair **ὡς ἕριον λευκόν ὡς χιών** (*hōs erion leukon hōs chiōn*, "like white wool, like snow") is a direct quotation from Daniel 7:9, where it describes the Ancient of Days (עֲתִיק יוֹמִין, *ʿattīq yōmīn*). The Hebrew manuscript reads **כְּצֶמֶר צָהָר כְּמוֹ שֶׁלֵג** (*kě-tzemer tzāhar kěmō shāleg*, "like bright/radiant wool, like snow"). The word **צָהָר** (*tzāhar*, "bright, dazzling white") is rare and poetic, appearing in Judges 5:10 to describe white donkeys. Its use here suggests not merely age or wisdom but divine radiance.

白髮的描寫 **ὡς ἕριον λευκόν ὡς χιών** (*hōs erion leukon hōs chiōn*, 「如白羊毛、如雪」) 直接引自但以理書7:9, 那裡描述的是亙古常在者 (עֲתִיק יוֹמִין, *ʿattīq yōmīn*)。希伯來文手稿讀作 **כְּצֶמֶר צָהָר כְּמוֹ שֶׁלֵג** (*kě-tzemer tzāhar kěmō shāleg*, 「如明亮的/光輝的羊毛, 如雪」)。**צָהָר** (*tzāhar*, 「明亮的、耀眼的白」) 一詞罕見且具詩意, 出現在士師記5:10用以描述白驢。它在此處的使用暗示的不僅是年齡或智慧, 而是神聖的光輝。

The Christological implication is staggering: the attributes of the Ancient of Days (the Father in Daniel's vision) are now applied to the Son of Man. The two figures of Daniel 7 — the Ancient of Days who sits and the Son of Man who approaches — are merged into a single divine figure in John's vision. This is the highest possible Christology expressed in apocalyptic imagery.

基督論的含義令人震撼: 亙古常在者的屬性 (但以理異象中的父) 如今被應用於人子身上。但以理書第七章中的兩個人物——坐著的亙古常在者和前來的人子——在約翰的異象中被合併為單一的神聖人物。這是以啟示文學意象所表達的最高基督論。

X. Verses 17–18 — Death and Resurrection Declaration / 第十七至十八節——死亡與復活的宣告

Greek / 希臘文:

μη φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου.

Transliteration: *mē phobou; egō eimi ho prōtos kai ho eschatos kai ho zōn, kai egenomēn nekros kai idou zōn eimi eis tous aiōnas tōn aiōnōn kai echō tas kleis tou thanatou kai tou hadou.*

Hebrew / 希伯來文:

אל תִּירָא אֲנִי הָרִאשׁוֹן וְהָאֲחֵרוֹן. וְהָיִיתִי מֵת וְהָיָה אֲנִי חַי לְעוֹלָמִי עוֹלָמִים אָמֵן וְיֵשׁ לִי אֶת הַמַּסְמְרִים שֶׁל הַמּוֹת וְהַשְׁאוֹל

Transliteration: *Al tīrā, anī hā-rishōn vē-hā-aḥarōn. Vē-ha-ḥai vē-hāyītī mēt, vē-hinnēh anī ḥai lē-‘ōlēmēi ‘ōlāmīm, āmēn. Vē-yēsh lī et ha-masmērīm shel ha-māvet vē-ha-shē’ōl.*

Exegetical Analysis / 釋經分析:

The self-designation **ὁ πρῶτος καὶ ὁ ἔσχατος** (*ho prōtos kai ho eschatos*, "the First and the Last") is a direct application of divine titles from Isaiah 44:6 (אֲנִי רִאשׁוֹן וְאֲנִי אֲחֵרוֹן, *anī rishōn va-anī aḥarōn*, "I am the first and I am the last") and Isaiah 48:12. In the Hebrew Revelation manuscript, this reads **אֲנִי הָרִאשׁוֹן וְהָאֲחֵרוֹן** (*anī hā-rishōn vē-hā-aḥarōn*), using the exact terminology of Isaiah with the addition of the definite article, emphasizing uniqueness.

自我稱號 **ὁ πρῶτος καὶ ὁ ἔσχατος** (*ho prōtos kai ho eschatos*, 「首先的和末後的」) 直接應用了以賽亞書44:6的神聖頭銜 (אֲנִי רִאשׁוֹן וְאֲנִי אֲחֵרוֹן, *anī rishōn va-anī aḥarōn*, 「我是首先的, 我是末後的」) 和以賽亞書48:12。在啟示錄希伯來文手稿中, 這讀作 **אֲנִי הָרִאשׁוֹן וְהָאֲחֵרוֹן** (*anī hā-rishōn vē-hā-aḥarōn*), 使用以賽亞書的確切用語並加上定冠詞, 強調獨一性。

The most remarkable divergence in the Hebrew text concerns the "keys." The Greek reads **τὰς κλεῖς** (*tas kleis*, "the keys"), and the Syriac has **ܩܠܝܕܐ** (*qlidē*, "keys"). But the Hebrew manuscript reads **הַמַּסְמְרִים** (*ha-masmērīm*, "the nails")! Where the Greek and Syriac speak of Christ holding the "keys of Death and Hades," the Hebrew says he holds the "nails of Death and Sheol" (הַמּוֹת וְהַשְׁאוֹל, *ha-māvet vē-ha-shē’ōl*). This extraordinary variant may be a deliberate theological interpretation connecting Christ's authority over death to the crucifixion nails — the very instruments of his death became the instruments of his authority. Alternatively, it could reflect an inner-Hebrew confusion between **מַפְתֵּחוֹת** (*maftēḥōt*, "keys") and **מַסְמְרוֹת** (*masmērōt*, "nails"), or it may preserve a genuinely ancient tradition identifying the nails of the cross as the means by which Christ "locked" death.

希伯來文本中最顯著的差異涉及「鑰匙」。希臘文讀作 **τὰς κλεῖς** (*tas kleis*, 「鑰匙」), 敘利亞文有 **ܩܠܝܕܐ** (*qlidē*, 「鑰匙」)。但希伯來文手稿讀作 **הַמַּסְמְרִים** (*ha-masmērīm*, 「釘子」)! 希臘文和敘利亞文說基督持有「死亡和陰間的鑰匙」, 希伯來文卻說他持有「死亡和陰間的釘子」(הַמּוֹת וְהַשְׁאוֹל, *ha-māvet vē-ha-shē’ōl*)。這個非凡的變體可能是一種故意的神學詮釋, 將基督對死亡的權柄連結到十字架的釘子——正是那些致他於死的工具成為了他權柄的工具。或者, 這可能反映了希伯來文內部 **מַפְתֵּחוֹת** (*maftēḥōt*, 「鑰匙」) 與 **מַסְמְרוֹת** (*masmērōt*, 「釘子」) 之間的混淆, 又或者它保存了一個真正古老的傳統, 將十字架的釘子認定為基督「鎖住」死亡的方式。

The Syriac term for Hades is notably absent; instead the text uses **ܕܫܘܠ** (*da-shyūl*, "of Sheol"), which directly corresponds to the Hebrew **שְׁאוֹל** (*shē’ōl*). Both Semitic versions thus preserve the Hebrew cosmological term for the realm of the dead, rather than the Greek mythological concept of **ᾗδης** (*hadēs*). This linguistic choice roots the eschatology in Jewish rather than Hellenistic categories.

值得注意的是，敘利亞文文本不使用 Hades 的概念；而是使用 ܕܫܘܠ (*da-shyūl*, 「陰間/陰府」)，直接對應希伯來文的 לֹאֲשָׁר (*shē'ōl*)。兩個閃族語版本因此保存了希伯來文的宇宙論術語——死者的領域——而非希臘神話中的 ᾠδης (*hadēs*) 概念。這種語言選擇將末世論植根於猶太而非希臘化的範疇中。

XI. Verse 20 — The Mystery Decoded / 第二十節——奧秘被解開

Greek / 希臘文:

τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσιν.

Transliteration: *to mystērion tōn hepta asterōn hous eides epi tēs dexias mou kai tas hepta lychnias tas chrysas; hoi hepta asteres angeloi tōn hepta ekklesiōn eisin kai hai lychniai hai hepta hepta ekklesiai eisin.*

Hebrew / 希伯來文:

הַסֹּד הַשֶּׁבַע כּוֹכָבִים שְׂרָאִית בְּיַד יְמִינִי וְהַשֶּׁבַע הַמְּנוֹרוֹת זֶהְבַּ הַשֶּׁבַע מְלָאכִים הַשֶּׁבַע מִקְהֵלִים הָמָה וְהַשֶּׁבַע מְנוֹרוֹת שְׂרָאִית הַשֶּׁבַע מִקְהֵלִים

Transliteration: *Ha-sōd ha-shiv'ah kōkhāvīm she-rā'ītā bē-yad yēmīnī vē-ha-sheva' ha-mēnōrōt zāhāv, ha-shiv'ah kōkhāvīm mal'ākhīm ha-shiv'ah maqhēlīm hēmmāh, vē-ha-sheva' mēnōrōt she-rā'ītā ha-shiv'ah maqhēlīm.*

Exegetical Analysis / 釋經分析:

The Greek τὸ μυστήριον (*to mystērion*, "the mystery") denotes not something unknowable but something previously hidden that is now being revealed — a decoded heavenly secret. The Hebrew equivalent is הַסֹּד (*ha-sōd*, "the secret/counsel"), from the root סוד (*s-w-d*), which in prophetic literature refers to the divine council (cf. Jeremiah 23:18, 22; Amos 3:7: כִּי לֹא יַעֲשֶׂה אֲדֹנָי יְהוִה דְּבָר כִּי אִם גָּלָה סֹדוֹ, *kī lō ya'aseh Adōnāi Yēhōvīh dāvār kī im gālāh sōdō*, "Surely the Lord GOD does nothing unless He reveals His *sōd* [secret counsel]"). By using סוד, the Hebrew text places the mystery of the seven stars and lampstands within the prophetic tradition of God sharing His heavenly council's deliberations with chosen prophets.

希臘文 τὸ μυστήριον (*to mystērion*, 「奧秘」) 不是指不可知之事，而是指先前隱藏如今被揭示之事——一個被解碼的天上秘密。希伯來文的對等詞是 הַסֹּד (*ha-sōd*, 「秘密/商議」)，源自詞根 סוד (*s-w-d*)，在先知文獻中指的是神聖的議會（參耶利米書23:18, 22；阿摩司書3:7: כִּי לֹא יַעֲשֶׂה אֲדֹנָי יְהוִה דְּבָר כִּי אִם גָּלָה סֹדוֹ, *kī lō ya'aseh Adōnāi Yēhōvīh dāvār kī im gālāh sōdō*, 「主耶和華若不將奧秘

[sōd, 秘密計劃]指示他的僕人眾先知，就一無所行」)。通過使用 τιο, 希伯來文本將七星和燈台的奧秘置於上帝與被揀選的先知分享天上議會商議的先知傳統之中。

The word for "churches" diverges significantly across traditions. The Greek ἐκκλησία (ekklēsia) derives from ἐκ-καλέω (ek-kaleō, "to call out"), designating an assembly of those called forth. The Syriac uses ܕܬܬܐ (ṭdātā), from the root ܬܬ (ṭ-ṭ), meaning "gatherings" or "congregations," used broadly for any religious assembly. The Hebrew uses מִקְהֵלִים (maqhēlīm), from the root קהל (q-h-l, "to assemble"), the same root as קָהָל (qāhāl), the classic biblical term for the assembly of Israel (cf. Deuteronomy 5:22; 1 Kings 8:14). This lexical choice deliberately avoids the term כְּנִסְיּוֹת (knēsiyyōt, "synagogues") and instead identifies the seven churches as assemblies in the full biblical-Israelite sense — communities gathered before God in covenant relationship.

「教會」一詞在各傳統之間存在顯著差異。希臘文 ἐκκλησία (ekklēsia) 源自 ἐκ-καλέω (ek-kaleō, 「召出」), 指被召出來的聚會。敘利亞文使用 ܕܬܬܐ (ṭdātā), 源自詞根 ܬܬ (ṭ-ṭ), 意為「聚集」或「會眾」, 廣泛用於任何宗教聚會。希伯來文使用 מִקְהֵלִים (maqhēlīm), 源自詞根 קהל (q-h-l, 「聚集」), 與 קָהָל (qāhāl) 同根, 這是以色列會眾的經典聖經用語(參申命記5:22; 列王紀上8:14)。這一詞彙選擇刻意避免了 כְּנִסְיּוֹת (knēsiyyōt, 「會堂」) 這個詞, 而是將七個教會認定為完整的聖經-以色列意義上的聚會——在約的關係中聚集在上帝面前的群體。

XII. Conclusion: The Convergence of Three Traditions / 結論：三種傳統的匯聚

The trilingual study of Revelation Chapter 1 reveals a text that is simultaneously rooted in Jewish prophetic tradition and expressed through the linguistic vehicles of the Hellenistic world. The Greek text, with its deliberate solecisms and Hebraisms, points back to a Semitic conceptual world. The Syriac Peshitta serves as a bridge, preserving Aramaic cognates and priestly terminology that illuminate the text's liturgical context. The Hebrew manuscript of MS Sloane 273, whatever its ultimate origin, provides a window into how early readers may have "heard" this text in the mother tongue of its prophetic sources.

啟示錄第一章的三語研究揭示了一個同時植根於猶太先知傳統並透過希臘化世界的語言載體表達的文本。希臘文本中刻意的語法不規則和希伯來語風, 指向一個閃族的概念世界。敘利亞文別西大譯本作為橋樑, 保存了亞蘭文同源詞和祭司術語, 照亮了文本的禮拜脈絡。MS Sloane 273 的希伯來文手稿, 無論其最終來源為何, 提供了一扇窗口, 讓我們窺見早期讀者如何以其先知源頭的母語「聽見」這個文本。

Key findings include: (1) The Hebrew use of וְהוֹרָה (və-hōrāh) connects divine revelation to Torah-instruction, a nuance absent from the Greek; (2) The full divine Name יְהוָה (Yēhōvāh) with complete vocalization appears where the Greek has merely κύριος; (3) The Hebrew וְאֵלֶּף וְהֵתָּה connects the Alpha-Omega declaration to the untranslatable אָלֶּף of Genesis 1:1; (4) The enigmatic "nails" (מַסְמְרִים) in place of "keys" creates a theologia crucis absent from other textual

traditions; (5) The Syriac priestly terminology (ܐܦܘܕܐ, *afūdā*) enriches our understanding of the Christophany's sacerdotal dimensions.

主要發現包括：(1) 希伯來文使用 **וְהוֹרָה** (*vě-hōrah*) 將神聖啟示與妥拉教導連結，這是希臘文中所沒有的細微差異；(2) 完整的神聖名號 **יְהוָה** (*Yěhōvāh*) 帶有完整母音標記，出現在希臘文僅有 κύριος 之處；(3) 希伯來文 **אֵלֶּף וְהֵתוּ** 將「阿拉法和俄梅戛」的宣告連結到創世記1:1中不可翻譯的 4)；**אֵת** 神秘的「釘子」(**מַסְמְרִים**) 取代「鑰匙」，創造了其他文本傳統中所沒有的十字架神學 (*theologia crucis*)；(5) 敘利亞文的祭司術語 (ܐܦܘܕܐ, *afūdā*) 豐富了我們對基督顯現之祭司維度的理解。

Revelation Chapter 1 thus emerges not merely as a prologue to visions of the end, but as a carefully constructed theological overture in which the identity of Christ is established through the convergence of prophetic, priestly, and royal imagery — all three offices of the Messiah — expressed across the three great scriptural languages of the ancient Near Eastern and Mediterranean world.

因此，啟示錄第一章呈現的不僅僅是末世異象的序曲，而是一段精心構建的神學序曲，其中基督的身份通過先知、祭司和君王意象的匯聚而被確立——彌賽亞的三重職分——跨越古代近東和地中海世界的三大聖經語言來表達。

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